

MISSION NEWS.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

NOTES.

IN MANCHURIAJ. H. DeForest.

MR. AND MRS. GULICK'S LETTER TO THE
MISSION.

DUX CHRISTUS*The Editor.*

SUNRISE IN THE SUNRISE KINGDOM.

The Editor.

NOTES.

The next number of MISSION NEWS
will be issued October twenty-eighth.

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As the first pages of MISSION NEWS go to press, the Peace Conference at Portsmouth appears to be approaching a critical stage, and though the general feeling of the Japanese public appears hopeful, there is some anxiety lest a deadlock ensue. The Japanese are convinced that their terms are moderate and they are confirmed in that conviction by quotations from the press of the United States, Great Britain, Germany and even France which have been transmitted by cable. They will not, most certainly will not, withdraw their claim for reimbursement of their military and naval expenses, nor that for the acknowledgment their complete authority over Saghalien.

Japan is by no means exhausted nor is the determination of the Government to secure the prime object of the war in any degree relaxed. At the same time, peace will be welcomed by all. We

trust the Conference may reach a just decision,—one which will commend itself to the judgment of neutral powers, and thus bring relief to both the warring nations.

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As many of our readers are aware, Dr. Learned has been engaged for some time upon a revision of his Commentary on the New Testament. The first and second volumes treat of the Synoptic Gospels. Of these, the first is already on sale, and the second will be issued in a few days. The third volume which is devoted to the Gospel of John, is in press and will be published soon. The later volumes will follow more slowly.

The first volume has been favorably noticed by the *Kirisuto Kyō Sekai* (The Christian World), the *Fukuin Shimpō* (The Gospel News), the *Mainichi Shimbun* (The Daily News), and the *Yorozu Chōhō* (Morning Herald).

The Commentary has been carefully rewritten and is published in convenient form. The price is *yen* 1.80.

* * * *

The Taft party, including Miss Roosevelt, eighty one in all, paid a hurried visit to Tōkyō on its way to the Philippines. The few days spent in the city were filled to the full with various functions so that the guests must have been nearly exhausted with the superabundant hospitality. Both Government and people outdid themselves in their effort to do honor to the distinguished visitors. Fifty four of the

party were received in audience by the Emperor and subsequently lunched at the Palace. The Minister of War, General Terauchi, entertained the party at luncheon in the famous garden of the old Mito Yashiki. The Bankers and Merchants of Tōkyō gave a dinner in the best Japanese style at the Maple Club. There were various other events, but to the American residents the most interesting was the great garden party at the American Legation July 27th, the largest, it is said, ever given in Tōkyō by any of the Legations. The grounds of the Legation were well nigh filled by the company composed of both Japanese and foreigners. Some estimates placed the number of guests as high as 1,000.

At Kyōto, Kōbe and Nagasaki similar evidence of warm cordiality was given. It was a pleasure to witness this exhibition of the genuine friendliness of the Japanese people for the United States, which we trust may never lose its fervor.

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The issue for 1905 of "The Christian Movement in its relations to the New Life in Japan" has after many delays made its appearance. It is a pamphlet of 169 pages. It is for sale at the Methodist Publishing House, 3 Shichōme, Ginza, Tōkyō. The price at the publishers is ten *sen* per copy, domestic postage eight *sen*, foreign, sixteen *sen*. Mail orders from the United States or other Postal Union countries should enclose thirteen cents in United States postage stamps or their equivalent. As the pamphlet is sold at less than cost it will be necessary to charge fifteen *sen* a copy at bookstores outside of Tōkyō, in order to meet the cost of freight and other necessary charges.

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The treasurer of the Dōshisha has just received Yen 3,824.77, from the executors of the will of the late Mrs. Alphens Hardy of Boston, who might almost be called the foster mother of

the late Dr. Neesima. The sum bequeathed was \$2,000, but this was subjected to an inheritance tax of five per cent. This legacy was without conditions and its disposition will be left to the decision of Board of Directors. It has been invested in exchequer bills for the time being and will probably be added to the endowment.

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Mr. William B. Pettus, who recently married Miss Sarah DeForest, has been appointed National College Secretary for China under the Y. M. C. A., yet on account of special work in conventions in the United States this year, he will probably not go to China until the spring or summer of 1906.

* * * *

Harper and Brothers have recently published *Provincial America* by Evarts B. Greene, Professor of History, Illinois State University. This work constitutes the sixth volume of a monographic history of the United States, under the editorship of Professor Albert B. Hart, LL.D. of Harvard University, which bears the general title of "The American Nation." The Publishers' Announcement of "Provincial America" says:—"This volume deals with that interesting period of our country's history (1690-1740) when the colonies, now established and in accord with their environment, began to develop those tendencies which later made for independence and constitutional government. Provincial politics, leaders, industries, commerce, culture, immigration, and expansion are fully treated; also matters of royal control, constitutional tendencies, the conflicting French and English interests in America, and the borderland warfare in New England previous to the French and Indian wars."

* * * *

The address of Dr. J. D. Davis is now Newtonville, Mass.

* * * *

A second daughter was born to Mrs. Cora McCandish Lovett, June twenty-ninth. Her husband, Rev. W. P.

Lovett has recently accepted a call to a Baptist church at Grand Rapids, Michigan.

In Manchuria.

One of the most delightful experiences of my life was this trip to the seat of war in March and April. "How in the world did you get there?" has been a common question from many who would like to take that journey. Well, it was the successful Y. M. C. A. work among soldiers that opened the door for me to go as temporary travelling secretary to visit their work and to take such part in the addresses as I could. They made all the arrangements and planned my whole trip. That I went with letters from their Excellencies, Count Katsura, General Terauchi, Admiral Ito, and Minister Griscom, was all due to the influence the Y. M. C. A. has gained among leading men in the Capital, which is more conspicuously seen in the Imperial gift of 10,000 *yen* to their work in the Army.

I landed in Dalney a few days after the awful Moukden battle, and it seemed as though the entire peninsula were quivering with the sad effects of that two weeks' desperate struggle. The harbor held the ships that were being loaded with the sick and wounded, the hospitals were filled, and long trains with seventy cars each, loaded with sick and wounded of both sides and tens of thousands of prisoners, kept that captured railroad at its utmost capacity night and day.

Here I met Messrs. Fukuda, Imai, and Fujioka, in the midst of their daily work for the soldiers, in a house furnished by the army authorities. But as it was too small, they secured the great Chinese theater, in which I spoke twice to about a thousand officers and soldiers on *War and Religion*, and

America-damashii. It was a great pleasure to find General Nishi, formerly in charge of the Sendai garrison, now the Military Administrator of the Peninsula. He gave me a most cordial welcome, and from that time I was a guest of the army. I was treated as an officer, furnished with lodgings, transportation wherever I wished to go, and mounted escorts when I rode to distant places.

The Y. M. C. A. work existed in only three places when I was there, Dalny, Newchwang, and Hōōjō, though they were stretching out far beyond those places, getting ready for the much wider work they are now doing. I was immensely pleased and impressed with the men on the field, both native and foreign. Hibbard and Gleason seemed to me exceptionally well fitted for their places, and on the best of terms with the soldiers and officers. They succeeded in that very difficult problem, of making their head quarters a club and a church. The entertainments and service departments were all the better for the religious spirit that underlay them. The preaching and Bible studies and prayer meetings were as earnest as those here in the churches.

I have hesitated to say anything about the work of the Buddhists on the field. I met some of them at feasts and at funerals, and they came to some of my lectures with real sympathy. We exchanged calls, and they made me presents of cake and books, and accompanied me to the train. I had no time to examine their work, but from what I heard from several sources I

judge that they provide clubs for the soldiers and hold preaching services occasionally. One officer told me that he used them in moral and religious exhortations. A surgeon told me the priests were of no use in the hospitals, for they talked of death too much. Their clubs were apparently modelled after those of the Y. M. C. A. I heard that there are about fifty priests accompanying the army, and that they had already spent 200,000 *yen* in their work, but this is not an ascertained fact, it is only hearsay. It was a common remark—"The Buddhists care for the dead, the Christians for the living." It will make an interesting chapter after the war—the parts played by Shintoists, Buddhists, and Christians.

While my letters of introduction from high sources stated that my object was to visit centres of Y. M. C. A. work, they were generously worded so that I could go even unto the battle line. I took advantage of this to the limit of my strength, and only regret that the excitement night and day, and the ceaseless social life, and the desire to get the utmost out of this exceptional experience, forced me to shorten the trip. But I went first to Port Arthur, where for three days I had the pleasant companionship of Prof. Nishikawa, of the Kwansei Gakuin, now a military attaché at Port Arthur. He took us (Mr. Fujioka was requested by the Y. M. C. A. to be my travelling companion everywhere) in a launch and showed us those half-sunken warships that had been pounded to death by Japanese shells, and we saw the narrow entrance entirely closed by the sunken steamers that the *Kesshitai* had so fearlessly shoved in there. We went in a two-horse carriage to the wide circle of fortifications and saw the undermining that the Japanese had done, and those forty-foot trenches in which such desperate bayonet work was done, and the renowned *Ni Rei San* [the 203 metre hill] whose sides were literally

covered with the dead in the six-fold capture and recapture.

At Liaoyang I had the very great pleasure of meeting that splendid missionary, Dr. Westwater, beloved and honored alike by Chinese, Russians, and Japanese. I have sent his story to *The Christian Endeavor World*. I shall never forget the hospital scenes of Liaoyang, the funeral, the dead, the hard working surgeons. And here I saw how horrible those cruel man traps were with barbed wire strung over them.

At Moukden I met Marshal Oyama and General Fukushima. How men with such ceaseless responsibility could find time to meet such interlopers as I was is a wonder, and they did it just as though they had abundant leisure. Permission was granted to visit the ancient palace and the Imperial Mausoleum five miles north of the city. But by far the more interesting was Likampo, the place twelve miles west of the city where occurred one of the most tragic and deadly struggles of the war.

Returning to Dalny I was given passage on one of the navy ships to Antung, where I took the tiny railroad to Hōjō, riding on a platform car four by six feet. After a few days with Mr. Hibbard, we went to the first battle field of the war, Kurenjō, just across the Yalu River, where the Sendai troops played so important a part.

It was my intention then to return home via Korea, and even to my ticket arrangements had been made by the officer at Antung. I very much wanted to see Korea, but I had no strength left, and at the last moment I begged permission to take the first steamer to Japan. Fortunately one was just starting, and in three days we landed at Shimono-seki.

One of the delights of the trip was the photography that was permitted. I took about 200 photographs. This indeed was virtually the only expense of the trip, besides what was incurred

in my outfit and in getting to and from Shimonoseki. Once in the hands of the army officials, and I was cared for in a manner wholly unexpected. There are only two classes of foreigners permitted in the army, war correspondents and those attachés who go to see the fighting. The war correspondents have to shift for themselves and pay for what they get, as a rule. The attachés are the guests of the Emperor, cared for generously from the royal purse. I was frequently called an attaché, and my passport classed me as of the *Sa* rank, which means a major or lieutenant colonel or a full colonel. Anyway, I had the best time possible. Foreign food was always provided, and even in Moukden, just after the battle, I had nice sweet bread and butter, fruits from Tientsin, and course dinners, with baths thrown in.

I have an immense admiration for the Japanese army so far as I saw it. It was clean in that notoriously dirty land. It was wonderfully orderly, without drunkenness and gambling and women followers. In spite of its extraordinary series of unbroken victories, I did not meet with a single case of brag or boast. They all seemed cheerful yet in dead earnest; kind to one another and so far as I could see equally so to their enemies; sad over the terrible losses, and also sad over Russia's. It is an army fighting for international righteousness and for the open door in commerce, in knowledge, and in religion.

J. H. DEFORD.

Mr. and Mrs. Gulick's Letter to the Mission.

The following letter has been received from Mr. and Mrs. Gulick in reply to the letter of congratulation printed in the last number of MISSION NEWS, in connection with the report of the celebration of the jubilee of their marriage.

Miss Eliza Talcott, and,

Rev. Daniel Crosby Greene, D.D.;

Sub-Committee of

The Committee Ad Interim of
the Japan Mission of

The A. B. C. F. M.;—

Dear Friends;

It is high time that your very kind letter to Mrs. Gulick and myself should receive acknowledgment and an expression of our thanks for your great kindness, and for your glowing array of the blessings of the past and good wishes for our future happiness, also for the generous gift of the members of the Mission.

You seem to have concluded that no words of human origin would be taken so seriously to heart by us, as to be of permanent injury to our future character, and you seem also to have acted upon the plan that you would not reserve to our funeral day, all the expressions of your regard for us.

You have followed the advice of some unknown poet, as expressed in the lines;—

“Be to his faults a little blind,

Be to his virtues wondrous kind.”

Truly we think that you have exhausted the adjectives of praise, compliment, and regard to such a degree that nothing more remains to be said by our Japan friends, on the day heaven's pearly gates are opened to us by Him who has carried all our sins and cloaked all our transgressions.

Truly your letter instead of setting us up,—has brought us to a very humble frame of mind, as we contrast the true history of our past with the ideal picture of what it should have been, as presented in your very interesting letter. Whatever kind words our dearest friends have been disposed to utter regarding us, we know that we were very unworthy followers of the Saviour, and that it was only by the forbearance of our loving Christian brothers and sisters that we were able to remain for the twenty-two happy years of life, on those magical shores.

We knew then, as we more fully realise now, the great privilege that was ours, to be numbered with such a band of brothers and sisters. The unparalleled success of our Japan Mission, was due in great degree, to the substantial and close fellowship which existed in the brotherhood. The special privilege of our lives has been the bond of close fellowship which our fathers of the Hawaiian Mission left to us and to our Hawaiian cousins and the later privilege of intimate fellowship in our life's work, with the bright loving circle of fellow missionaries of the Japan Mission. Our best wish for all our circle, as well as for the new comers who have joined your ranks, is that, the bond of true Christian union may continue to all time; and that the married folks may all live to see as happy a golden wedding day as we had on the 19th of May, 1905, an account of which in *The Friend* of the month of June, we send to each member of the Mission.

In closing we have but one more favor to ask of our Japan Missionaries, young or old, namely, that when passing through Honolulu, bound either eastward or westward, you would give us a call at our home on College Hills, Manoa:—

Take the first street car you meet that is going in an easterly direction, and upon paying your five cent fare, ask for a transfer-ticket to Manoa Valley, which will be given you without further charge.

Yours truly,
ORRAMEL H. GULICK.
ANNIE E. GULICK.

Honolulu, T. H.,
June 10th, 1905.

Dux Christus.*

This little volume is the Japan number of a series of mission studies

* *Dux Christus, an Outline Study of Japan*, by William Elliot Griffis, New York, the Macmillan Company; London, Macmillan and Company, Ltd., 1904, pp. 296.

published under the auspices of "The Central Committee on the United Study of Missions" of which Mrs. Norman Mather Waterbury of Boston is Chairman. Other numbers are *Via Christi*, an introduction to the study of missions by Louise Manning Hodgkins; *Lux Christi*, a study of India by Caroline Atwater Mason; *Rex Christi*, a study of China, by Arthur H. Smith. The general plan of this series is happily conceived and the writers have been evidently well chosen.

Dr. Griffis in *Dux Christus* has brought together a large amount of information about Japan which he has arranged in six chapters, devoted respectively to a general description of Japan and her people, "the making of the nation," "the religions of Japan," "modern Christian missions," "woman's work for woman," and "forces in conflict." Each chapter is followed by literary illustrations all of which are interesting and many of them impressive. There is added also a list of books for collateral reading. The arrangement of topics which Dr. Griffis has adopted is admirable and enables him to set forth with great clearness the features of Japan and her people which he has chosen for emphasis. He has furnished his readers an excellent starting point for their studies, while the lists of books which he has given include most of the important works bearing on Japanese affairs accessible to most readers. It would have been helpful to students if he could have given a brief characterisation of these books, for they are of very varied quality, and the unwary reader is liable to become the victim of serious misinformation. However, perhaps we could hardly expect to find in so brief a manual much space given to bibliography.

The description of the country, though brief, is well done. Dr. Griffis, however, underestimates the amount of land under cultivation, which he states to be only thirteen per cent. of the

entire area, indeed, in one place he says it "is confined to a little more than one-twelfth of the country's area." The manual published by the Department of Agriculture and Commerce, entitled "Japan at the Beginning of the Twentieth Century," places the percentage at 15.7 per cent. that is, over a fifth more than his estimate. The same manual states that by including all land which is not inclined at an angle higher than fifteen degrees, the tillage area may be extended to about 27 per cent. of the total area, exclusive of Formosa. Each year shows some progress in this regard.

The average rice crop for the five years ending with 1903 was rather more than 217,000,000 bushels, while that for 1904 was over 264,000,000 bushels.

In the summary of the history of Japan, Dr. Griffis rightly emphasises the part played by the Dutch in preparing the way for new regime. This influence has never been adequately set forth and there are few, whether Japanese or foreigners, who really appreciate, either the character or the weight of that influence. This influence reached its highest point in large degree because of the work of Siebold, who arrived in Japan as physician to the Dutch trading post in 1823, and to the group of scholars whom he gathered about him before his first term of service closed in 1829. It was by no means medicine alone which claimed the attention of these scholars, though some of them carried the fame of Siebold's cures to distant provinces. A college for the instruction of students in Dutch medicine was also established in Saga in the early fifties; but long before that time Takano Nagahide of Mizusawa, north of Sendai, having received his first impulse from certain of Siebold's pupils in Yedo (Tōkyō), placed himself under the famous physician's direct instruction. Takano plunged deeply into Dutch literature of the most practical kind, including works on

chemistry, military tactics, engineering, etc. many of which he translated; others directed their attention to political science and history.

From these scholars, young *samurai* here and there, especially in the western provinces, gradually gained a conception of the free life of the West. Among them was young Okuma, now Count Okuma, one of the ablest and most influential statesmen of Japan. He confesses that his original impulse in the direction of constitutional government came from what he learned of the working of the constitution of Holland. The contrast between the political system of Holland and the cast iron feudalism of Old Japan made a powerful impression on him and upon his compeers. A new conception of the relations of the people to the Government and to one another came into play and soon made itself felt far and wide through Japan as a transforming power.

The secret of the downfall of feudalism and the caste system is to be found not so much in jealousy of the Shōgun, on the part of the great daimyōs, nor in a spirit of self-abnegation among the high nobility, as in the growing impatience of the younger *samurai* with a system so rigid that it offered almost no reward for special merit, and which was supported by an educational theory which sought to tie men down to a single interpretation of the Chinese classics, making the mastery of that type of philosophy the one great end of scholastic discipline. Neither that discipline nor the feudalism which it had bolstered up could stand before the new knowledge which at first slowly filtered in through the Dutch settlement at Desima, but after Perry's time flowed in from many lands in abundant streams. That new knowledge created a demand for liberation of mind and equality of opportunity for all men. The new liberty, that is to say, the New Japan, came in response to this, a genuine and a stern demand. It was

not simply the free gift of the old barons. They yielded gracefully, it is true, but for all that, they yielded because they saw their day had come.

To a missionary reader the stress the author lays upon the fruits of missionary activity is naturally gratifying, and, on the whole, it is perhaps justified; still it is difficult to resist the feeling that he fails to take into account sufficiently other contributing causes of the ethico-religious changes which have so deeply impressed him. Those changes have been very great and most encouraging. No one sees them more clearly than the missionary, nor recognises more fully the deep furrows they have opened up in the hearts of the people. These changes are too widespread and too wonderful for us to do ought but stand in reverent admiration of the Providence which has wrought them.

We are to-day face to face with what may prove radical reconstructions. The rapid growth of a spirit of independence in the churches, one of the results of the war is a most happy feature of the present time; but it is bringing problems of the most perplexing kind, whose solution will close some old paths, and perhaps set at naught some of our best laid plans; still our problems are the problems of success. Dr. Griffis' book will give its readers an insight into some of the difficulties of our situation and will we trust awaken in them sympathetic interest, not so much in the missionaries, as in the growing but still struggling Church of Japan.

There are certain matters of detail which call for correction. First of all the author's memory has betrayed him into an underestimate of the progress made before his arrival in Japan. He appears to have forgotten that Drs. S. R. Brown and Verbeck, not to speak of others, were employed as teachers by the Central Government more than a year before he set out for Japan. Other men, like the members of the French Mission

which laid the foundation of the great naval station at Yokosuka, Major Kinder and his associates, who established the Imperial Mint at Osaka, Admiral Grinnell of the Japanese Navy, and the company of Englishmen who founded the telegraph system of Japan were not less truly called into service in accordance with the Imperial Oath than our author and they were all at their work more than a year before he landed in Yokohama.

It is, again, hardly true that he is the only foreigner living who saw for a considerable time the life of the capital of a feudal Prince. Capt. L. L. Janes is we believe yet living. He resided in Kumamoto while the Prince was still there surrounded by his retainers.

We think also that the author's charge against the Japanese of ingratitude towards their foreign employés is too severe. They are grateful, increasingly grateful; upon many foreigners who have served them they have bestowed unstinted praise and abundant honors.

They do not, however, look upon the work of their foreign instructors in precisely the way that some expect; but it does not seem to us that the general view of the Japanese is unjustified. They feel instinctively that the services rendered are auxiliary to a movement whose main spring lies farther back, and they have, save in a very few cases, kept the authority in native hands; but who can say in the light of the past few years that they have not been right? The subordination of the foreigner, though it has caused heart-burning and jealousy has been proved a wise policy. That in matters of detail there has been no pettiness, we do not contend, but in the main the instinct has been a just one and those who have been able to adjust themselves to it have reaped a rich reward.

Sunrise in the Sunrise Kingdom.*

This volume belongs to the series called "The Forward Mission Study Courses" the various numbers of which are "published by a mutual arrangement among the denominational publishing houses." Six volumes have already appeared, namely, 1. "The Price of Africa" by S. Earl Taylor; 2. "Into All the World, A General Survey of Missions," by Amos R. Wells; 3. "Princely Men in the Heavenly Kingdom" by Harlan P. Beach, M. A., F. R. G. S.; 4. "Child Life in Mission Lands, a course of study for Junior Societies," by Ralph E. Diefendorfer; 5. "Sunrise in the Sunrise Kingdom;" 6. "Heroes of the Cross in America, Home Missions," by Don O. Shelton. Later numbers are promised by many well known men.

This series, though covering in some of its numbers the same ground as the one noticed in the preceding article, is not intended to compete with it, but rather to meet the needs of a somewhat different class of students. The series which Dr. Griffis' book represents is referred to in the advertisement of the present series as "suited for those desiring more difficult text-books;" but judging by the two volumes we have seen, this distinction hardly seems justified.

Dr. DeForest's book, after a most sympathetic introduction by President C. C. Hall, is divided into eight chapters: 1. The Country, 2. The People, 3. The Religions, 4. The First and Second Coming of Christianity, 5. and 6. Forms of Mission Work, 7. The Forces at Work, 8. The Outlook. To these is added an appendix containing suggestions as to how to study the textbook, suggestions as to pronunciation of Japanese words, important dates and events in Japanese

history, bibliography, statistics, and an index.

Dr. DeForest is deeply interested in geology and few of his readers will fail to share his interest as he describes the physical features of Japan. One might look long in vain for a more vivid picture than he presents in the first chapter. We note that he gives the length of the Shinano River as 190 miles and the Kitakami River as 175 miles, instead of 245 (100 *ri*) and 193 miles (79 *ri*) respectively, as is stated in "Japan in the Beginning of the Twentieth Century," a volume issued in 1903 under the auspices of the Department of Agriculture and Commerce. This is a small matter, but the writer feels a little jealous for the honor of the Shinano which, while it cannot compete with continental rivers, has no small dignity, as any one who has crossed the long bridge at Niigata can testify.

In noting the political changes, the author shows a true perspective as he contrasts the old and the new in the life of the Japanese people. He wisely seeks to illustrate by a few well chosen features, rather than describe in detail, the deep-seated reforms of the past fifty years. He shows his faith in the genuineness of the reforms and the value of the new liberties which the Japanese enjoy.

The admirable discipline of the Army and Navy and the warmth of loyalty to their Imperial Master which their successes have called forth have led many recent observers to question the interest of the people in the Constitution and the form of administration founded on it; but one who knows the people as Dr. DeForest does is not betrayed into any such misconception of affairs. Naturally such a struggle as the present has caused an unusual emphasis upon the Imperial prerogative. Even in a republic the executive, if successful, is accorded an unwanted authority. Much more is it true where the sovereign stands as the personifica-

* *Sunrise in the Sunrise Kingdom* by John H. DeForest, D.D.; The Young People's Missionary Movement, New York, 1904, pp. 233.

tion of the state in a way in which no mere elected ruler can ever hope to do. In Japan, certainly, there is no difficulty in the minds of intelligent and patriotic Japanese in harmonising the warmest loyalty with an intense love of freedom.

In the later chapters, Dr. DeForest brings into view his thorough-going sympathy with the Japanese people and their aspirations. For the Bushidō, the ethical code of the *samurai*, while not blind to its defects, he has a profound admiration. At the head of the chapter entitled "The Religions," he quotes Principal Fairbairn's Words: "He who would maintain the Christian religion must be just and even generous to all the religions created and professed of men." Such generosity is manifest on every page, and gives tone to the entire book.

Dr. DeForest treats briefly and with sympathy the subject of the early Roman Catholic missions as regards their religious influence. He tells an interesting story of a charm handed down from those days of persecution, well wrapped up and with the injunction that it was never to be opened, lest some dire calamity befall the family. Not long ago the present-day representative of the family ventured to remove the wrappings and found the image of the Virgin Mary. Incidents more or less similar have been met with in other parts of Japan in Christian families. It is said that the late Paul Sawayama, one of the most revered among the Protestant Christians, believed himself to be the lineal descendant of an eminent Roman Catholic Christian of the seventeenth century. The author does not tell us whether in his judgment, Xavier and his successors made any permanent impression upon the religious thought of Japan. A well-known Roman Catholic missionary now laboring in Japan writes us that owing to the severity of the persecution, aside from the small communities about Nagasaki, the impression was

entirely effaced. Our own belief is, however, that the representation of the Japanese deities, as our Heavenly Parents which is common among some of the Shinto sects is due to Christian teaching handed down from Xavier's day.

After a brief but sufficient account of the history of Modern Christian missions and of the forces now at work, Dr. DeForest gives us his estimate of the work accomplished. We cannot better indicate its splendid optimism than by quoting from the concluding chapter.

"There never has been in all the history of missions so great a victory for Christ in so short a time as we see to-day in that beautiful island Empire. There never was a non-Christian nation so open-minded and receptive as Japan. And if Christianity cannot win this great people to Christ, then either Christianity is a failure as a universal religion, or those who are entrusted with this divine message have not yet learned what to do with it.

"Notwithstanding the difficulties and discouragements of the past, in the face of the present day opportunity, we can well say with the Psalmist of olden time:

"GIVE THANKS UNTO THE LORD! DECLARE HIS DOINGS AMONG THE PEOPLES! MAKE MENTION THAT HIS NAME IS EXALTED!"

The books of reference are well chosen. It seems a little strange, however, that the official publication of the Standing Committee of Co-operating Christian Missions, namely, "The Christian Movement in its relation to the New Life in Japan," should not be mentioned. This pamphlet appears every year and covers from 140 to 270 pages. It includes the latest statistics as well as a considerable body of illustrative matter.

Dr. DeForest has given us a book such as only one of his long experience could produce. For nearly thirty years he has lived in Japan on terms of exceptional intimacy with the people, numbering his friends among all classes. Few missionaries have been the recipients in so large a degree of the confidence of those who have sought their counsel. He has been in his day a severe critic, but his words have been received as the counsels of a faithful and well-loved friend. To this warm sympathy he has added great power of observation, so that the reader may well trust to his guidance. He has made a contribution of great value to the literature of missions.

THE CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE IN JAPAN

THIRD ISSUE.

This pamphlet, the annual publication of the **STANDING COMMITTEE** of Co-operating Christian Missions, will appear late in July.

It will embrace the following articles:

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